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Saturday, March 8, 1969
Barn
Lunch & Coffee
and
Sunday, March 9, 1969
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Saturday Lunch

Mr. Nyland: We will try to get a little note out, for the different Activities, of what we are trying to do regarding the financial arrangement—that is, what I explained some time ago about what I think certain Activities can or cannot do and to what extent we become involved in helping to continue to finance it, and to make sure that we can either keep our head above water, or, that after some time we might have to decide to give it up.

But, that what I think is much more important, is not a commercial arrangement of that kind. We want to keep it to the simplest possible factors, if we can. [Aside: Get off that banister there. The noise is no good. Either you can promise to sit, or not to move or something, because it distracts.] I mean by that, that not everything is expressed in terms of money. I think as a Group we have a responsibility for each other, and there are many times the responsibilities which cannot be expressed at all in terms of money; particularly when there is something involved that has to do with caring either for each other, or for the kind of a work in which we help each other. There is absolutely no way of evaluating the help which I might give when someone is lifting a heavy load and says “Let me give you a hand.” I’m not going to charge a dollar for it, and the same thing applies to working in the snow.

‘Pulling your own weight,’ as it were—helping to get a car out, whatever it is—all of that comes out of a general fund. I would call it ‘affection.’ It’s a fund in which one works together for the sake of wanting to work together ... and in which there is something that one receives

simply because of that fact of what I always call ‘solidarity,’ but this time expressed in a real feeling that one cares for wanting to do it for the sake of Work. And therefore whenever one says “I will help and I will do this,” one gives, to the Group as a whole, one’s ability. And it may be strength because you are a little bit stronger built than someone else and you help a person out when he happens to be in a ditch; and sometimes you help them out because you are a little bit more clever about certain things and handling tools and you tell them “You have to do this and you have to do that,” and it does not mean that then at the end you’re going to send him a bill for having shown him how to handle a hand ... a hammer.

And this is the kind of thing that I feel: One puts together all the different abilities of oneself either mentally, or even feelingly if you like, or whatever it is that you do physically for each other; and the emphasis has to be on that kind of an exchange, and I think it is a payment with both pocketbooks closed. Because you are contributing certain things and the other is going to contribute sometimes certain things to you, if one wants to make friends on that kind of a basis it is far better to go out of your way and say: “Of course I do that for you.”

“Well, I want to pay you for it.”

“No, you don’t. You belong to the Group.”

This is the way, how one makes friends with each other. Because next time the other will fall overboard in helping you, and—probably expressed in terms of money—much more ‘contributes’ to you than what you have given to him.

That is how a giving multiplies. If you take the reverse: If someone says “I will do that for you, *but* you have to give me fifty dollars”—or twenty, or whatever it may be—then of course I say “Yes, I want to have it done” so I pay. But, next time I will want something ... and I can do it for the other person—the other person comes to me and says “Can you do it for me”—he says

“Of course I can do it for you.”

“How much.”

“Exactly the same amount as what I had to pay you; and perhaps a little more because I don’t like your attitude at all, but I will do it for you but you pay me.”

You see, that is a hard cash, commercial basis; and it is quite all right in ordinary life and whenever you have any dealings with the outside world you have no particular obligation to them, but you do have an obligation among people you work with, and in particular when you work for an aim.

And that is, of course, a very difficult question to settle; because together with being in a Group one also has to live; and whenever one spends time it also has to be understood that that time is worth something, that even if you would be willing to give it for nothing then of course you don't make any money for your own, and that might ... it may be a difficulty. For instance, if I suggest to Ruthie and Peter to come to the West Coast; it does not only mean the time they spend and the money it would cost to get there, it also means the loss to them in not being able to make money while they are away. So, it is not only a question of "I'll pay your trip." How can they pay for my time. When I go there, what do I carry with me: Myself and thoughts and feelings and constantly having them in mind; and it costs me on gasoline and the wear and tear of a car a certain amount of money, but how can they pay for my willingness to come and to try to help.

If I would try to put the different things in terms of money—of how I spend my time for different people in order to help them and to sit with them, to listen and to act and function a little bit like a psychiatrist and to give them advice and suggestions—it is my time and energy and my thoughts and that what I represent; and I give it and I don't care because I wish to give it, and not everything is explained on the basis that when there is the Sun the Sun doesn't care when it shines on the Earth. We are not on the Sun, we are on the Earth and we are trying to find out; so there is in the beginning a little difficulty in understanding how to divide this and one tries, in order to be on the safe side, to keep that kind of a remuneration to a minimum; that one says "You are a member of the Group, I know what you are; I know the difficulties *you* are in, I am in difficulties too; I have to spend the time in helping you, what will it be." And perhaps the other says only a smile ... and perhaps the other says "I will give you something in time" and maybe someone says "I will constantly think of you whenever I happen to handle what you are making for me," this is payment with a closed pocketbook and *that* is a question about feeling.

Because, it's not your head at all. It is sometimes the stupidity of your heart in which you want to give and you know ... and if you think about it, you know you couldn't but you know it was so beautiful therefore "I must." While I give my last seven dollars to buy a book for ... of Gauguin for someone where I know that there is some desire to have it around; just to have it I give the seven dollars and it is not seven dollars I give, I give my heart at that time *via* a little book for someone because I care.

The reason I emphasize this, is simply that it is apt to creep in with the different Activities

we are engaged in. And, it is not just a question that the Barn—or we—will help and help out in whenever it is necessary. Because there is a limit to the kind of money that can be spent for such Activities, and I must be very careful that we keep on having an overall picture. For instance we talk about the trucking business, to what extent is it useful to us as a whole and what opportunities will it give us, and to what extent do they need a little help and how do we feel about that. There is a trucking business, there are two people, they will want to make a living. They try. Maybe they want to go on the trip, do we think of trying to get them business? Do you talk to your friends? “We have a trucking business, we can help you”—have you ever thought of that? How do you think and feel about them when they try to do certain things in snow and mud, and get stuck in Lincoln Tunnel. Would you have liked to be in their shoes?

How much consideration. And, you see, this is not your mind at all. It is something that represents your feelings—my willingness to see what is their life worth, what is mine, what can I do. How can I help: Never mind money, that doesn’t concern me; I’m interested in you because you are in a little bit of trouble or perhaps you need a little bit of advice, of course I give it. Why shouldn’t I give it. I have it. It is like cash in the bank when I consider the mind that has full ... that is full of facts and can tell you how to go around a corner in the right way, or that I can advise you how to drive a car, or to be careful on ice and don’t put on the brakes.

Much too much are of solidarity, the meaning of feeling, the meaning of living together, the meaning of sharing we living already in a little bit of that kind of commercialism, and I warn you about it. Because, it’s going to detract from the possibility of an aim. An aim requires at certain times a tremendous amount of sacrifice. It does require, in the end, the sacrifice of yourself. And, don’t make any mistake about that: That it is necessary in order to understand what is the proper attitude towards an aim of building of your Soul, that everything of you what you are now on Earth is going to be sacrificed for that purpose. And, you may as well learn it now. Because, that is what God will require of you. He requires you, when you are a member of a Group, to understand what is the meaning, the meaning of giving something without any thought whatsoever of having any return. I wish to give, why shouldn’t I. Based on my experience I can tell you how to have a saw in your hand and how to saw efficiently, and how to use a wrench in order to see that a bolt is tightened: “What I can do, I will do; of course it’s all yours.”

The difficulty is for your own Conscience to know what can I really do, to what extent do I

have to be compensated. Because, I also have my obligations. I may have a little baby to take care of. I may have to spend time with my wife. Maybe there is something I ought to do to my house, and maybe there are things that I at a certain time would like to do and I cannot afford.

And, it is *that* kind of business I talk about. It is so far removed from commercialism that it doesn't even know that commercialism exists. Leave that to the outside world! When you come in a Group you come in a Group, and the Group has that atmosphere of that wish to help. In the helping you can grow. In the helping, even if it is sometimes a little against the grain you will be able to understand a little bit of what someone else may have to go through ... and in that sense—by giving a kind of an example—you may even alleviate the suffering of someone else.

When we get interested in such a variety of different things, don't expect too much. For instance, if you want to go to a book store and buy a book, don't expect too much of a discount. When you want to have something special, I would be willing to pay. Maybe the other will say "Oh, no"; but always have the idea that I would want to pay; because I would have to pay for it somewhere else, but if I don't pay ... if you don't want me to pay, then I have to pay in some way or other. Because I cannot just let it go; that I say, "I am under obligation to you," for that reason we use ordinary dollars and cents in order to be free. In this kind of work together, we will not be free unless your attitude is right towards each other: A willingness any time during the night and day; when they are in trouble they call you, that you will get out of bed and say "Sure, I'll be there. I will help you because you are my friend."

Let's think a little bit more. Because, it touches on your inner life. It really will give your inner life a chance to grow. And the attitude will be one ... not of necessarily this kind of brotherly, nonsensical feeling that is restricted to a written page of what you have to do, and rules. These are rules which are felt. They are not on paper. You cannot write them down, and you cannot read them out of a book. They are inscribed in your heart; and the degree of the sensitivity of your heart will enable you to read them, and then you will read them *not* with your mind but you will read them with that what is your own Conscience; and then it will be deposited in that Conscience, and in time your activity will be in correspondence with what your Conscience will allow you and tells you—and at times definitely orders you—to do, because that is then your obligation. This is really caring. You can call it loving each other in the right way—emotionally, whatever it may be—but it belongs to a human being, and it belongs to that person who wishes to become a Man.

I hope you have a good afternoon.

Saturday Coffee

Mr. Nyland: That what I want to say: I think you all have done marvelous work. It really is ... is interesting; but it's much more than that, really, and there is something in it that you feel, as an effort, mutual, and really wish to do it.

I think that some of you have taken on much more than you can chew. Huh? Peter, where are you?

Peter: Yes.

Mr. Nyland: With the addition of the walls?

Peter: Yes.

Mr. Nyland: The project—you still have time, haven't you.

Peter: Hmmm.

Mr. Nyland: I think it's very ... a very little matter. So we will give it another four weeks?

Fred: We don't have four weeks. [laughter]

Mr. Nyland: Well, I was thinking very much today about the trip—about the different people, the situation in the country, the West Coast, activities going on here and there based on some letters I got and different things of what perhaps we should do and what we are doing—and if we are doing the right thing. Things that we have started here which do need time; again, different people trying to prepare, a little hurried, maybe—not as yet enough money... You see, I think we could do it. The difficulty of the garden remains because ... because of the weather, and the almanac doesn't help us very much. So I'm very much leaning towards—I wouldn't say I have made up my mind because I would like to think about it and talk a little bit more—postponing it four weeks and make it at the end of April. I would like to know how it affects the different people. There is one person I know it affects him—that is, Barry and Judy—who had planned to come ... and leave there on the 21st and be here before the 31st, and then drive back with us.

Someone: I see.

Mr. Nyland: I think in general the trip will be a little easier if we put it later in the year.

Vacations are times of people who have certain things to do at school ... or for school; or certain things that we have started that have to germinate a little more, and perhaps gel. I have in mind the activities of the Group leaders, the process of cassettes, some contact with some of the

Groups where it is at the present time not worthwhile to stop over—I mean ... for instance Dallas, where I hope we could stop if we get there a little later. Santa Fe—also in the process of changing with the two Groups as they are. It might affect Fred Eng, who wanted to go back. It will affect Ross and Andy; who wanted to come here and had to postpone that because it was too early for them, and now it may be possible for one or the other. If it interferes with their business, then either Ross or Andy might come and then come out with us, and the other might drive back.

So, there are fifteen different motivations on the part of different people that have to be considered, and, as I say, it is not easy to see what is the right thing to do. But, I'm very serious about postponing it. So if that's the case then Peter has more time to fix the wall, and also it will allow another four weeks here...

Someone: Uh-huh.

Mr. Nyland: ...and we have to talk how it affects each person individually, maybe it doesn't—you know, about you, yourself—and it won't matter at all.

Certain relations between people have to be considered. There are changes taking place all the time, is it right to upset it or is it right to give it a better chance. The stores—Bakery, Railroad, Sound Workshop—all of that... The Bookstore: Perhaps may not affect it, but there is a chance that it would; the others, they are dependent on Spring, on the change in the season. Maybe it picks up. Maybe we have to make decisions before we go on a trip, and maybe it would be a little too short to do it in the next three weeks. Osceola—they wrote what they can get. It is also, many of these things are very difficult to define and they do make it necessary really to consider it from all angles so that we don't forget, or that we don't place the emphasis where it doesn't belong, or that we really consider all the factors that are involved. I will say something about it tomorrow at lunch, because there will be quite a number of people and they'll have some reactions.

It will not affect the planning of the trip in any particular way. So, David ... let's see ... Ed and John—we were considering that tonight—several things still could ... and we have to think about that also. 102 is still unfinished, I don't want to run away, now, too soon. Because we may be able to do something about it *or* we have to decide not to do anything about it, I really don't know. It is really a very vague kind of a thing; and of course I believe by a concentrated effort of thought—and thought in the right direction, and also united thought among different

people having an aim—which although it may be far away unites people ... and that because of that certain thought processes become fixed in one, and then when they have a certain force they start to affect others. And it is, *that* is a kind of a concentrated or cooperative effort in considering any kind of a possibility, and *that* is a decision that has to be made between people: That if we will give it enough concentrated effort and real wish to solve it in the right way, that we will come to a good conclusion.

So, I don't want to be in a hurry. As you know, it has been my experience before that I made a plan and I changed it. And, I had to. There are different things that appear. If one lives in the possibility of something that you are going to actualize, certain things take place in one's head and very often in your heart; and they are not defined and one becomes sensitive to a possibility having in mind that what perhaps should or should not take place, and on the basis of that—remaining sensitive to it, and not prejudiced, and not putting forward, particularly, a little bit of a wish but seeing what takes place in the minds of different people and to consider all the different angles that one can actually bring to bear about it—there is a possibility that something is given to one; that is, there is some information or knowledge which then will become apparent in some form.

If you... If you want to compare it with such a possibility like a united prayer where, many times ... like a little village wishing rain in order to save the crop have gotten together, and then in unity praying to some spirit which will represent a religion, certain things begin to take place. And, one must not eliminate that kind of possibility when one is serious about what is right for us; because, *that* we have to consider—what is really needed for a Group of this kind. That is why I think we could start, with this hotel, as a community as a means of finding how ... how can we live together with it. As I said today at lunch, it's a question of caring for each other, allowing the personality to develop, even, and to express ... or to consider the situation with other people, and the effect that one has as oneself and as one is in whatever atmosphere one creates around oneself, that *that*, then, starts to affect other people. Some are more sensitive than others, but if one opens to it, if one really tries to find out what might be the best thing and you try to eliminate selfishness; or at least reduce it to the minimum so that you can still continue to exist, it does not exclude a certain form of self-protection but it has to be much more open if you work with people. And this is the ... a question of a Group when they work together and have that kind of an aim for themselves to make allowances for others, then they will really work together.

And we are in the midst of that process and having started a different consideration again, what will we do when the conditions are a little bit better, when the weather is not as severe and there is more chance, even on the trip, not to have too much hardship. And perhaps... We *could* do it—of course, we can almost do anything—and it is not for that reason that I talk about it; but sometimes when the condition can be created ... let's say that Mother Nature can help us if we then know how to utilize it, and it is much more of this kind of unity among ourselves that we can agree on what we should do. And the beginnings have been made, in general we are on a good road; it's far from perfect and there are too many difficulties and obstacles and all kind of things that still have to be ironed out ... and there is a point in which that kind of attempt has a momentum so that then for a little while you can leave it, but if you do it too soon you'll run off the road. If your car goes at a certain speed it has a momentum, and you can take your hands off the steering wheel. You know that with a bicycle, it's exactly the same thing—when it goes over a certain velocity then it is safe because there is in it ... in the speed there is a momentum of continuation—any kind of a progress or any kind of an attempt at creating something, is exactly subject to that same thing.

If it's expressed in the form of the Octave, it is that there is a beginning—the 'Do'—and the 'Re' and the 'Mi' in which all the obstacles are considered and in which there is a possibility of ... not necessarily ironing them out but at least becoming known to each other what are the idiosyncrasies that one has to work with. The 'Do' is the start; but the 'Re' is ... really is a development of a certain kind, in overlooking the territory to become acquainted with oneself *in* that surrounding and other people in that surrounding; and the 'Mi' in that little state is, that one actually starts to work to see if it is possible to knead together—that is, to mix—and to come to certain conclusions to develop a possibility of cooperation among us in which one recognizes the different shortcomings. But the emphasis is then on what is right *for each* other, and that is a very vital point. Because from then on, there are two possibilities: Either one actualizes among different people a certain possibility and a belief that it can continue, and when that becomes a mutual wish then the 'Mi' goes over and the 'Fa' is overbridged; but if that fails to materialize it will run back again to 'Do', and very soon it will simply be disbanded and there will not be an opportunity anymore—unless one starts again at 'Do'. This ... with this little cycle 'Do-Re-Mi', 'Mi-Re-Do' we are all familiar with it; but at the point 'Mi' there is that chance of going across and that has to be based on the wish, and that what has been produced in the 'Do-Re-Mi' as a

speed or velocity must now be directed to go across 'Fa' to 'Sol', or it will return to its origin.

We are a little bit at that place with this building, and with the different people who live here; and in working together and having done what you have done and having it done mutually, there is an advantage of doing things together at the same time. Because *that* produces the momentum; because that is where the atmosphere of each person touches the other one, and because of that there is a coherency. And I think it needs, now, a little push to get across, and I have a feeling it is much better that we take our time instead of hurrying. Then after the trip, if we went within three weeks I'm afraid we would have to start from various points again in order to build it up.

If we can make that particular over-bridging in the next month and a half or so, it will become a much more solidity, and on the basis of that many other things can happen. And it's one of the things that not only applies to the Hotel, it applies also to the different Activities. They are new, they have not enough momentum as yet. There are differences we have to iron out. The Sound Workshop was not easy, and it still isn't easy. The Railroad Store is still consuming too much so-called 'energy' without enough possibility of utilization of what there is. The Bakery is just starting to get on its feet, and we would lose a certain momentum there unless we support it. The trucking business, also the same kind of a thing—it may be the wrong time to ... to stop it now, maybe a little later it'll be better.

You know, one rationalizes about these things. It doesn't mean that it isn't so and it does not mean that it is so, but it is a consideration in which these different factors come to the foreground; and for whatever reason that one happens to think about it and whatever may have happened in certain ways, that a definite something triggers off something else. When the thought appears, one has to consider it. You cannot just brush it away and say "No, I don't want to think about it." Because, that's ostrich policy. I don't want to bury my head in the sand and not ... and remain oblivious or not wishing to see what is wrong, and the attitude towards these kind of undertakings is for oneself to see what is lacking and to present to the outside world what is right.

That's the difference between inner and outer life. This is how one should behave, as a Man, to the outside world whatever is required; and it may include in relationships simply that one is polite and nice and not to show and for the eyes of the world work together and have peace, and inside there may be tremendous upheaval. This is what one needs to know; because

the outer life is not helpful than only as an attempt to show how the energy in one's inner life can be molded, and that attempt in the appearance ... in the preparation for that what is a manifestation in order to adapt oneself to the conditions as they are outside, comes from the energy which is generated inside. And the inside, that energy when it starts to grow out into a form of a kind of a manifestation which is correct; then that energy which has been used up will, in that case, be filled again from a different source.

That's why I said, a little while ago, one has to become 'sensitive' about the possibilities that might affect one, and not to close yourself off prematurely. Let it come in, put it down ... that is, as if you are in a reception room and you want all the motivations to come in—all the thoughts and the feelings which apparently are clamoring for some kind of a recognition—and you sit, it is like your office and you invite those guests to come and sit in a chair and you give them a chance—all of them—to talk; in turn; not to crowd you too much, give each one a chance to say what they have, you might say, 'on their mind.' What is *their* attitude—what is it that is against it, in favor—after that one says "Thank you" and says "Now, I will think." The evidence to be gathered before a judgment; consideration of all things, then the decision is of the supreme court.

This is the way we ought to Work. Each person has a perfect right to say what they think and feel. They have to bring it and put it on the table. Not in any way of a critical attitude of denouncing immediately what is wrong; only to take whatever happens to come, and to consider it as a subject worthwhile to be discussed. Not necessarily prejudiced, which may have your own opinion ... but so has someone else. And then when you now start to talk about what will happen to the Hotel as a whole... Because we started with groups ... I mean started with rooms in order to for each person to find out what is his attitude towards his own world—we talked about that four weeks ago—and now it has to flow over into what is your attitude towards the community in this place as a whole. Because, the attempts cannot stop with your own little kingdom. It is beautiful to have it and you can return to it, and you remember and you can also derive sustenance from it, but you're still in a larger place. There is of course a kitchen, there is a dining room, there is a corridor, there is an outside appearance; so the work is not done just by your own little room, but by doing it this way you have learned a little bit about each other and there is a possibility of really making a little place that—I said four weeks ago—I wouldn't be ashamed of bringing my wife.

It is that way in life. It is that way in which you will have problems in your life. It's the way you have to consider your problems of your own life, and for that this kind of experience is very good. Because you are still sustained by each other and you are not alone, and the problems can be solved a little easier. Because you will be out in ordinary life and you will meet with people who have no particular aim with you than only, sometimes, a very commercial one and cold facts and perhaps critical and maybe jealous—whatever it is that you will have to meet in ordinary life. Because this kind of living, for some time trying to Wake Up, is only good when afterwards it you go out into the world. And this is like a school for that and you profit by what you now can take and whatever dexterity you can acquire; but the main thing is that for yourself you build something within, and that that what is within should be permanent so that it's not disturbed when the cold wind hits you.

That is what I mean by crossing the 'Fa'. Because that does not only apply to the progress of Work as a whole, it applies to you in your attitude towards wishing to Work. Not on yourself. I don't mean that. In wishing to be in ordinary life what you should be; so that that kind of solidity appears in you, and that this can be used as a means of developing something that becomes ... becomes part of your character.

I said four weeks ago, that afterwards you may be able to look back on a little period, a couple of years or whatever time it is that you spent here; that you simply say, "Yes, that was right." Because it helped me to look at life from my own standpoint, and that there was something in me that was developed; so that I'm not unnecessarily hurt but that I know a little bit about the ways of the world, and if I don't that at least for my own little world within myself I can look at it and at times even could become Objective to it.

I see this whole thing as an opportunity, as a lovely thing that can happen. And this happening because there is some feeling, there is really a wish—it's beautiful. And that many people work together and you don't fear it; and there is something in the air ... but you might hear them because someone is sawing or hammering, or walking around looking for something and maybe you have a nail that you can give to him.

You have it in a little condensed form, it's a good place, you can make it alive. You can put your life in it, and that what you invest in it will be given back to you with interest. When you build this place and you improve it, you build yourself and that is why it is right. Because you might say it is like an expression of your selfishness, which, in the end is going to return to

you a greater insight into life as a whole.

Well, that is really all I wanted to say. But I think you should continue to talk, and talk about details of that what is needed, and problems. All right? If that's not necessary, go.

Have a good evening. I'm so glad I was --[inaudible]. Thank you very much, it's really quite lovely.

Sunday Lunch

Mr. Nyland: Is that going now?

Person: Yes.

Mr. Nyland: Which one. Let's start. Yea?

Whenever silence descends on the table it probably means that people are through with their dinner, and then I see a cigarette and then I'm much more certain. So, that is the sign for me that I can say a few words; maybe because I would not consider a lunch complete unless I've said something ... and of course what I want to say always has to have a reference to Work, to remind you so that at the middle of the day and the morning has gone, if for some reason or other you have not attended to yourself, then you have a chance for the afternoon. I still, of course, don't know how you come. I always assume ... and, naturally, I hope for the best—that is, the best for you—and I hope that there will be many moments that you will remind yourself; and that the opportunities are there, and when they are there that you can take them.

But it is always left to you, and all I want to do is to remind you not to forget. Sometimes it is good for a person to select a certain day and say "Today is a special day for me." We have talked every once in a while about days of austerity; in which you wanted to have a certain relation with your body and not feed it as much as usual, and thereby putting yourself into different kind of conditions which, whenever you then wanted to eat that you were reminded that there was a day of austerity for yourself for a very definite aim. It's so extremely difficult to remember your spiritual life. Everything that belongs to your five sense organs are really set against it, and it is as if the five sense organs simply have united in order for you to be asleep.

When we say 'asleep' of course I mean, then, this waking-sleeping state; which is not right ... it is not the right word—'unconscious' would be a better word—but the term 'waking-sleeping' state is simply used in connection with being awake and as such there is a contrast. But when you say 'waking-*sleeping*' and you compare it with the physical sleep, it is not asleep

at all as we know sleep; and if we want to say that we go from one stage ... or one level to another and then we are in the waking-sleeping state, sometimes the emphasis is much too much on the sleeping part; and it should be on one's unconscious state in which the mind functions in a certain way, and when it could become functioning in the correct way—that is, Objectively—that it then would be a real Conscious.

Because during the day you are very much alert to everything you are doing and you receive, during the day, impressions from your five sense organs, you have contact with people, you utilize your body, you talk, you do a variety of different things. And all of that we can call 'ordinary' life, but it is so far removed from sleep *as* sleep as we know it; and you could say physical sleep is 'sleep number one' and then waking-sleeping is 'sleep number two,' but it is not a sleep, it is an unknowing. It is something that, when you could become Conscious you would recognize as a lower state of yourself; but the waking-sleeping is a very bad word to be used; and simply to use it for the sake of being able to use the word 'awakening,' the Awakened state is really not that what one also in the state of ordinary life would call 'awake.'

It is a state of Consciousness in which there is a different kind of functioning of your mind, and when that what is taking place parallel to it has created a Conscience. And the difference of levels is that certain things function like a mind in a different kind ... in reception quite different from sense organs now receiving impressions; and that as far as the Conscience is concerned, the place from where that new Conscience would operate is your heart and not your solar plexus. And that would simply indicate that one tries to get away from the ordinary functions of the physical body where your solar plexus is a part of, but your heart has a definite function of an activity regarding the maintenance of yourself, both for the purification of your blood and also for the sending-through of a certain amount of food to the rest of your body. And therefore it is quite a different thing from a solar plexus, which is nothing else but a little conglomeration of some feeling that happens to be there that every once in a while you can notice. And it is only when one relates solar plexus with the conditions of the body as we know a little bit about chakras and such things, that then it takes on an entirely different character.

We should get away, a little bit, from this idea of the waking-sleeping state. It is unconscious, but for that reason it has a very definite place. And the difficulty with Work is that when one is in the direction ... or going in the direction of Consciousness and tries to become Objective, that then immediately the ordinary mind starts to condemn what you are in daily life,

and I think it is quite wrong. At the level in which ... on which we live in our ordinary society and in relationships with each other, there is a very definite function to fulfill by means of a human being living on Earth; and I would almost say there is 'nothing wrong' with it and therefore any condemnation of saying "That is not right" is not correct, it is absolutely correct for the level where it belongs.

And this involves, sometimes, an idea that what I have done in life, that I start to criticize it simply as if that what I was doing was not right from the standpoint of Objectivity. But the difficulty is, that you always criticize it from the standpoint of where you are, and that is unconscious; and therefore when you do certain things, and particularly physically and particularly on a day like this when you are working and you really try to do it with all your heart ... as we say with the 'heart' and you do it with dexterity and intelligence, it is quite correct to be very happy about having done a certain thing well. One must not condemn it. You need it. Because it will give you, at that time and at that level, a wish for life. Because if you start condemning it, it looks as if the form of life which you now manifest is not worthwhile enough. And I would say it is *everything* worthwhile; because, it's the only way by which you will ever get to a higher level; and it is first the recognition of life on Earth that we correspond with ... or that we try to do as well for ordinary life, and that only much later—from the standpoint of Objectivity—you will look at your behavior forms and your thoughts and your feelings when they ... if they could get along with you and come along with you in your further growth to a higher level, if they then belong. But then one is interested in the change of a Man to become harmonious; and that's an entirely different direction from being, on Earth, the way one ought to be on Earth, and the requirements which are on Earth laid upon us in our unconscious state.

Don't take away your desire for life on Earth. Because you become really lopsided; and a desire for going to Heaven already simply means that you don't attend to that what is needed for your life on Earth, and your life on Earth is the only way by which you will reach a higher level. Then, if you can in ordinary life convert the energy which you have made in ordinary life for the purpose of further growth, then the question becomes quite different. Because only when you are at a higher level can you have a judgement about yourself as you are now, even if you call it a lower level. And that therefore this question of Consciousness or unconscious ... or using your brain in ordinary life as it is, is so completely different from a physical sleeping state. In that I don't really exist than I simply breathe, and it's like a hibernation process in which all the

different physiological affairs are reduced to practically nothing. Because there is nothing going out and nothing going in, and there is no demand on me; and that is really a stupor state—in that kind of a sleeping condition—in which I don't expect anything of myself; and even if I am ... and am dreaming or I am a light sleeper that at such a time I happen to wake up a little bit, it simply means that I disturb my sleep, and I need the sleep for that level of existence. Because, only on *that* level certain things can take place which do not take place when I'm in ordinary life. I have to have rest. I have to give my body a chance to separate the centers from each other. It's extremely important that one sleeps physically and sleeps correctly, and if possible sleeps without disturbance either from the outside *or* from what happens to be inside and takes on the forms of dreams. All of that takes energy away from one, and you need all your energy, in your physical sleep, to recuperate. But then the energy is used in your so-called 'waking-sleeping' state and you become a human being on Earth and you have a variety of experiences, and all of them have to be attended to—to the extent that you have energy, or, of course, that you feel that you have a responsibility for it.

Select some time ... a day in which you wish to come to yourself, and continue in exactly the same way as usual but introduce during the day... And it is very much like a birthday, and the reason I say it... You see, today is very important for me. It's the birthday of a sister of mine—3/9 [March 9]—and whenever that happens I take that as a reminder. She died quite some years ago. She was older than I was. I cared very much for her, and she was a personality in her own right with a tremendous amount of loyalty; during the time that she was alive to see that she was not only a good sister but a good daughter and helped, particularly after my father died, in order to maintain the family. And for that reason this day is of use to me. Because it is, then, as if I imagine her to be present; and I see, then, as if she, being free in whatever way and condition she now happens to continue her life, that it is then as if I feel that she is looking and she sees. And when I look up in the sky I imagine this, and when I sit quietly and I think and I draw my thoughts within myself, it is as if she is present.

One must link up certain days with certain things. I do not care if the certain days have a particular meaning for you in a different sense; that because of the calendar happening to be whatever it is—or the condition of the Sun being whatever it is regarding your own horoscope, or that what happens as an event in the rest of the world which might bring to your attention that things are not always going to be the way they seem to or perhaps you even would wish—that

you take the time off to consider yourself, and then really to talk with yourself. And I hope that there is a Self to talk to which at that time could be really pure, and if that Self of you could answer you it could answer you Conscientiously.

The relation between you and your Self is a matter of your Consciousness, the relation between your Self and you is your Conscience. This is what can make a Man whole; and he has to remain a thinking creature leading to understanding and a feeling entity hoping for the contact with the next level of life and that that what he becomes as a physical entity executing that what he knows with his brain and what he understands with his Objectivity, that what he *then* wishes to do with his heart: In the right place and then actually Works ... and Works for a living on Earth and Works for the necessity of a payment to Mother Nature, and at the same time while he is engaged, parallel to that that he cannot forget the service to God. That is his spiritual welfare. He does with his body what is required to pay Mammon, but he does with his heart what is necessary for the spiritual world of himself, his inner life.

We've started many things here, certain things have taken on a certain form, a certain shape. We are with some in the beginning, some a little bit further advanced—I mean Activities in which we want to accomplish certain things. Gradually we will become clearer about the purpose of such Activities, and I talk about it every once in a while: That it is a certain measure which we will apply, which is not the measure of ordinary life; and I hope that gradually it will sink in into your brain and that you will start to ponder about it, and that then your actions will be in accordance with that kind of understanding.

It is necessary that we keep certain things in a certain way of life. Because the purpose of these Activities, is to equip the people who are engaged in it in a certain way for themselves; so that they, then, in the acquisition of such dexterities which they may be able to attain, will be better fitted later on in life when they have to face the outside world. And that to some extent they are protected while they are here, and then can form something within themselves with which they then can go out; and to which they then can return when, in the outside world they are too much affected and cannot, as the term goes 'stand it,' that there is something in them then two ways, as it were: A realization of that what is their inner life which, I hope, gradually crystallizes; and also in their thoughts a memory of the period that they were here—partly, maybe, Saturday and Sunday, partly living at the Hotel, partly being engaged in one of the Activities.

What we do, simply, is to try to put such Activities on a basis so that they can function more or less in the same kind of a way; with the different products in which they are involved, of course all dependent on the methods that have to be used for the 'manufacture' of it as it were, but that the principal remains the same. And I have explained it—how it is regarding investments, money, payments and things which still tie them to the Barn as long as we are here and as long as the Barn is interested in them. It does require a little bit of attention and a little bit of similarity in keeping track of expenditures and money, and for that reason I've asked John [Marshall] to help me, to actually make him partly responsible for the activities of such things.

And you must now understand also, that whenever I ask people to do certain things—like, for instance, in selecting some to whom I have given the responsibility of carrying on a Group ... a Group II—that it's not given to them because I think they are so perfect for that. The emphasis is *very* much that I think they need it and that that kind of work will help them in order to grow, and it is not to their credit, almost I would say it's to their debit. Because I feel that they need a certain amount of experience which they will get; and when one is a Group leader the emphasis is on finding out how poor one is, and how little one knows, and what is really needed in order to become a Group leader. But I will talk about that a little bit more in detail to those who are concerned, and it's just a matter of a general knowledge: For this time, that you do know that there is very definitely a certain planning connected with all this activity that goes on, and it is in line with that I want to tell you something about the trip.

Because there are many things that have come up in the last couple of weeks; and you also know I have been a little hesitant in making statements, and finally it has become necessary to be more definite. Because plans have to be made, and different factors have influenced it; and although we now have a little memo describing what I particularly would like for a trip of how it could be and also I've mentioned that we ... I said three weeks in thinking about it and putting that kind of a definiteness in front of myself and looking at all the different things we are doing and considering the states in which different people are 'across the country'—if I could use that big term for certain people in certain cities where there are Groups, or the beginnings of one, and the West Coast and the activities which take place—and all the different things that we are engaged in trying to make a little money in order to be able to go, I have finally decided to postpone the trip for four weeks.

It will affect many of us in a certain way, some good and some perhaps a little difficult, and

it may mean a certain change in your plans in the way of thinking. And if it causes you some trouble I'm a little sorry, but it is necessary for the overall. And I'm the only one who can see the overall, really; because I have been in contact with a variety of different reactions towards the trip and the people and the conditions in which they are, and I finally have come to the conclusion that it is better to allow us a little bit more time.

Because, one of the main reasons is work here. Last night I talked a little about the momentum that is set up in such Activities, and I would like that momentum not to be broken in order ... if it is broken we would have to go back again when we come back from the trip, and start at a lower point. I would like it, to leave these conditions in such a way that they can be maintained with the energy which has been accumulated in the form of such momentum, and that then it can go on on its own for a little while without too much supervision. One thing, for instance, I have in mind is the garden; and we are dependent on the weather and the weather is still pretty bad ... although you may sit in the sun it is a little warm, but it is a little too cool at night and the chances for snow still remain all during March and perhaps April, and for that reason I think also far us as a Group it might be easier—a little easier—not to be too adventurous and not to meet with too cold weather, or whatever may be that is involved.

So, that I would like to tell you. But I have preceded it with a little explanation of thoughts that go on before one comes to a decision, and that therefore this is not just a happy thought which happens to come and then one changes one's mind. The mind has already been in a certain form of gestation; not coming, really, to a conclusion ... and sometimes forced to a conclusion without having considered all the different factors that are influencing it in the real right way and giving it enough value.

And, enough now—you understand that this kind of a decision I hope will create for all of us more opportunity, and that this kind of activity in which you are engaged is not hampered too much by those who go and by those who stay. Those who go can derive, from such a trip, of course a tremendous amount because of the change of scenery. Those who stay will have a difficult time; because it is going to be on a little different kind of a plane and a different kind of activity, and perhaps sometimes difficult to keep your enthusiasm going. And perhaps, even, within yourself some jealousy or the thought of that kind of wishing you could go and you cannot; whichever way that is now, we are all different kinds of people and each person must try to find for himself in his life his way, how to go in his world, how to create it.

In that, we can help each other when we understand what the other person's aims are. The daily aim and your life aim, those are important for ordinary life. The aim for the ultimate, the aim for universal peace is quite different. It can enter into your daily aim and in your life's aim and it can start to function, then, as yeast in your day and spreading over your totality of life and affect you then in your personality; in all the different cells of that what now constitutes your body, and in particularly in such cells which are called definite—and very appropriately—organs causing an activity originating in that organ.

I do not know sometimes how these kind of little bits of sayings can help you. I do not know what you can take. I do not know, even, what you will resent. For me it means very little. Because I do not care so much about that. I hope you can take whatever it is and that you can benefit by it, and if you can I hope and I wish you well for this afternoon.

So, now we'll have a little coffee. Where is Millie?

Sunday Coffee

Mr Nyland: There are a few things I still want to say of a little bit practical nature. Many things come in on me which have to be decided, or at least considered, and you know there are only a certain number of hours to a day—or to a night, even. I undertake and I have taken responsibility for many things in order to try to get certain things going so that they can then run. It is logical, of course, that I am in contact with Groups, Group leaders. Boston, things of that kind—it takes time. The cassettes are pouring in, sometimes I think what the hell did I start. Because I put one next to each other and I say “Yes, I promised”; and then the promise is not fulfilled until two or three days later, and then I discover that I should have already give an answer long ago because there was some kind of a question in that, and I failed.

I ask you to understand that a failure every once in a while must happen and can happen; and it is not that I don't want to, but sometimes it's utterly impossible. So, bear with me. We will find the most efficient way of activity; the most efficient, I assure you. We will try to condense an hour into a minute. We will try to make the whole day into one moment. We will try to make out of our life one point belonging to the Octave of concentration and concentrated effort. There is no doubt about the possibility of such things like miracles happening, but we also must know that sometimes the miracle might only come tomorrow and not today.

In connection with that—the question of seeing different people—my time is yours. I've

said that before, but when I say ‘yours’ it does not mean it’s limited to the people who come to the Barn. My time is also for the people in the West Coast, for the people in Boston, for all those different people who do write letters; that I’m almost ashamed to tell you that I am procrastinating and that there are things on my desk in a mess. And, I cannot help that. Because, whenever I try to clean it up, the next day it is bad again. And I have to postpone this-and-that because it is not so easy for me either to delegate or perhaps, even, to have the proper people around at the time when I would need it; and when the concentration is then left for a Saturday and Sunday, certain things fall under the table.

So—also regarding seeing, talking. You see, there are many questions—I’m quite convinced about that—in your own life about which you would like to have an opinion; or perhaps, for whom of such persons I could act as a sounding board; so that then you really, in the formulation of that kind of a question and having opportunity to know that someone is listening to you, it could become clearer. And, it is not so much that I think I can help. Only to the extent that it might serve every once in a while as a relief for you. I cannot be the judge about such things; until afterwards, and then I say “Should it be ... what should it *have* been ... should it actually be again...” And then, when there is a list and I say “Who? What? What about? Why?”—again, I do not know. Because, I don’t have any factors. I don’t know what is in your mind, or I don’t even know what’s on your heart. I don’t know how serious. Sometimes I think it’s better *not* to talk; for you to know that I would want to talk but I cannot, and that sometimes then you are forced to face whatever the problems are that you might want to discuss.

And again, it is so difficult. Because I say that may be very useful to you, maybe I’m wrong. Maybe it is necessary that you have a chance to talk, and who am I then to say “No.” All I ask, simply, is: Consider it. You can have any minute, any five minutes, any hour when it is a question of such ... such desire on your part that you think that it could be of help to you in your life. But, you have to be sure that it is *really* necessary, and try to find that out with your Conscience. I’m not just there to sit and listen. You understand that. You understand when I say I have undertaken a tremendous amount of responsibility. And, it’s quite alright; because I think it can be done, and I have a wish and I have a love for it.

What is it really that I ask of you: A consideration. And, for that I don’t even give you enough material so that you can form, on the consideration in yourself and considering me—my time, energy, and so forth—I cannot give you even the value of that. So you have to settle it for

yourself, with your own Conscience in the way you're used to and the way you can become sensitive to a variety of things outside. Which would include me and to whatever extent you think I would say that you need me, of course I will be there ... and then afterwards and I find out and then I say "Why didn't he tell me," and really I am at fault because perhaps you would have told me if you had seen me.

The extension of the contacts between different people when a Group is growing and when one has to delegate authority and responsibility to others, it becomes much more difficult really to know the truth. Because that what is then being told via one person or another may be a little colored and may be not exactly right, and conclusions that are drawn on that may not fit. And my admonition is: "Please be careful that you understand that things sometimes may not be understood and that conclusions may sometimes be wrong." But, it is not a fault. It is something that is simply ignorance; and the willingness is there all the time to try to understand it, and don't feel hurt and don't feel stepped on your toes. One wants to do everything that one can; and even now when I talk I know that you will want to listen so as to digest it, and I also know human qualities enough: That after a little while also that dilutes and simply disappears from your mind, and even if it happened to be in your heart you will still forget it.

Because that is ... that is the way we are on Earth. That is the condition and so make, all the time, allowances, one after another. Try to keep your criticism to yourself, within yourself. Do not show that to the outside world, unless there is something that you say for the sake of honest truth. I have to tell you what I think what I would have done if I were faced with the same kind of a problem that you face: To the extent that I can understand what is your problem in the terms of my own. That is really how one loves oneself and loves others equally. You have a right to love yourself, but that right has to be paid for by loving others. Otherwise you have no right; because, then that one-sided love becomes selfishness.

One lives in dark and light. One lives in the outside world and the inside; and the regulation between the influences from one or the other *on* you depend on your Conscience in the first place, and the guidance depends on your Conscious understanding. I just want to say that so that you ... you really know, so that maybe that kind of knowledge can help you.

I'll play a little.

End of tape